

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 18.]

CITY OF NAUVOO, ILL. JULY 15th, 1841.

[Whole No. 30.]

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 15, 1841.

PSALM—124TH.

"If it had not been the Lord who was on our side, now may Israel say;

If it had not been the Lord who was on our side, when men rose up against us;

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul.

Then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth."

"Since the rise of the Church of Jesus Christ of Latter Day Saints, there has been a continual and increasing opposition manifested towards it from all classes of society, high and low, rich and poor. False reports have been circulated with an industry which would have done honor to a better cause, and the cry of "delusion," "false prophets," "impostors," have been borne on every breeze. And, when we take into consideration the immense force which has, from time to time, been brought to bear against the Saints, and see them stand fast and immovable, we are led to exclaim "it is the Lords doings and it is marvellous in our eyes."

If it had not been that the Lord was on our side, we certainly, before this, would have been mince meat, for the philistines who have dared, from time to time, proudly to stalk abroad, and threaten our overthrow.

It would be impossible for us to trace the Church through all its movements, and record the sufferings and persecutions to which the Saints have been subject: Suffice it to say, that not only has all manner of evil been said against us, falsely, but all manner of evil has been done to us, without any just cause or pretext whatever. We would ask, what have our enemies gained by their conduct? What great object has been accomplished by their vexatious law suits, tarring and feathering, whipping and stoning, mobbing and murdering the Saints of God? Have they extinguished the hopes of the Saints, or undermined the religion of heaven? Such arguments, we believe, are powerful to the fearful and unbelieving, but they are es-

teemed as chaff by the Saints who know in whom they have believed, and who prefer the cause of truth to this world and all its pleasures—rejoice in tribulation, and count not their lives dear, so they may finish their course with joy.

"The enemies have indeed shot at us, but our bow hath abode in its strength, and our arms have been made strong by the hands of the mighty God of Jacob," and, instead of our adversaries prevailing over us, they have been instrumental in forwarding the great work of the last days. When the enemies of righteousness persecuted the saints at Jerusalem, so that they had to flee out of the city; the messengers of salvation spread into different places, the gospel was no longer confined Jerusalem and Judea, but other people and other nations heard the tidings and left off their heathenish worship and became obedient to the gospel of Christ. "The word was every where preached." If we had been suffered to have remained in quiet in Missouri, the sound of the gospel would not have spread as it has done nor would such great interest have been excited; but the Saints being expelled from that inhospitable State, thousands have listened to their tale of woe, and the gospel of Christ has been prominently held forth wherever the Saints have been scattered, and thousands in this and other states have listened to those things which, heretofore, had not been told them.

In all these things we mark the hand and dealings of our Heavenly Father, who orders all things by his unerring council, and can make the wrath of man to praise him, while the remainder he can restrain.

In all the circumstances in which the Saints have had to pass through, there has been a consciousness of the hand of God in all their movements,—a belief "that he would temper the blast to the shorn lamb," and that all things should work together for the good of the Saints. Hence, they have enjoyed joy in the midst of sorrow, order in the midst of confusion, light in the midst of darkness, peace in the midst of war, and life in the midst of death.

"One great and blessed consolation is, that the Lord is on our side. Yes: "The Lord of Hosts is with us the God of Jacob is our refuge." This affords comfort in the midst of the most heart rending and trying circumstances which can possibly fall to the lot of Saints, and having this consolation, they rejoice with joy unspeakable and full of glory, and can say—

"Yea, let men rage since thou wilt spread
Thy shadowing wings around my head."

Under the protection of Jehovah, have the first elders gone forth "weeping, bearing precious seed," and after struggling "with persecution in its various forms, they have returned with joy, bearing their sheaves with them;" and now, tens of thousands on this, and thousands upon other lands, join in an ascription of praise to the God of all grace, for remembering his covenant and restoring the fullness of the ever-lasting gospel.

"The Lord is on our side." Think of this ye ministers of the sanctuary, while engaged in proclaiming the gospel far from the home of your childhood and the habitation of the Saints, and while sorrow may overflow your soul, and you feel disheartened on account of the hardness of the people, and their clamour for your blood, and your sorrow will depart, you will be inspired with new energy, and shall exceedingly rejoice, and be ready to exclaim "although an host should encamp against me yet I will not be afraid."

Think of this, ye sufferers in the cause of bleeding Zion, who have been driven from your homes and pleasant places of abode, and who have had to bear the fury and indignation of the enemy, and let joy spring up in your bosoms, for the Lord will bless you, and abundantly reward you for all your toils and sufferings.

Think of this, all you that are engaged in the cause of truth, and are endeavoring to establish Zion, and prepare a sanctuary for the Most High; and let not your hands be slack, neither be afraid, for "the Most High hath spoken and shall he not perform? He hath commanded and shall he not bring it to pass?"

Think of this, ye widows and fatherless, who have had to mourn the premature loss of husbands and fathers who have fell martyrs to the cause of truth; although you are not permitted to dress their graves, or drop a tear upon the sod that covers their sleeping dust, they will one day burst the tomb and come forth in glory and splendor, and you shall hail them with unspeakable joy which shall be durable as eternity, and you will then, if not before, have to exclaim, the Lord has done all things well, blessed be the name of the Lord.

DIALOGUE ON MORMONISM.

NO II.

BOOK OF MORMON.

Between Mr. Mathews, Mr. Roberts, and Elder Pierce.

Mr. M. I am glad to see you and Mrs. R., I was ready to think that you were not coming this evening.

Mr. R. Indeed Mr. M. I must say, I felt no very great desire to come, but as I had given you reasons to expect my company, I thought you would think me too much prejudiced against your favorite doctrine of Mormonism, if I staid away. It was not so with Mrs. R. she no sooner heard of a Mormon preacher being at your house, than she made every preparation to come. You are aware that women are somewhat curious.

Mr. M. I am aware that is their prevailing characteristic; indeed I think we all ought to have curiosity enough to induce us to listen to truth. Elder P. had just commenced to give me an account of the coming forth of the Book of Mormon, I suppose you are curious enough Mr. R. to listen to his statement.

Mr. R. This was the object of our visit. I shall be pleased to hear Elder P. proceed.

Elder P. The subject I was speaking upon was the much abused Book of Mormon, or as it is termed, by way of ridicule, the Mormon bible. Their being many foolish and extravagant stories afloat respecting it, I always deem it important to correct the public mind on this subject, before I proceed to any other item of doctrine in our religion. One impression that has gone abroad, is, that we put it in the stead of the Bible, the scriptures of the old and new testament. I presume you have heard it represented so.

Mr. R. Certainly I have, by several individuals, and I must say that I felt surprised when Mr. M. told me this morning that such was not the case.

Mr. M. This has been the received opinion of this neighborhood, and is yet by some, for when I told Deacon Jones last evening that it was an erroneous idea we had imbibed, he plainly told me he knew better, and would not listen to any argument on the subject.

Elder P. Well gentlemen, I will endeavor to inform you what the Book of Mormon purports to be and then you can judge for yourselves. The Book of Mormon is a record of the aborigines of this continent, (America,) which was engraven on plates of precious metal, and handed down from father to son, from generation to generation. It gives an account of the first settlement of this land by the seed of Israel in the reign of Zedekiah king of Judah, some time before the Babylonish captivity. While in Jerusalem

during the decline of the Jewish polity, the Lord appeared to a man of the name of Lehi, and commanded him to take his family and journey into the wilderness, and also informed him of the destructions which should come upon the Jewish nation. Lehi obedient to the heavenly command, took his household and journeyed in the wilderness for some considerable time, subject to hunger and many privations, till at length they came to the borders of the sea, where they were instructed to build them a ship, and launch forth upon the mighty ocean. Having got every thing prepared, they did so, and were carried forward upon the waters for a long time, until, at length they arrived on this western continent; and after returning thanks to the Almighty for his protection and great deliverance, they engaged in cultivating the soil, and were prospered exceedingly upon the land and became very numerous indeed.

Mr. M. You will observe by this account Mr. R. that this people who landed here were Jews, this you know agrees with the idea, which many learned men have had, that the Indians are descendants of the Jews.

Mr. R. I am aware that this idea is generally entertained among the learned.

Mr. M. Pardon this interruption Elder P.

Elder P. I shall be pleased for you to make any remarks or ask any questions on any subject as I go along.

After their settlement here, part of the family being righteous, and part wicked and rebellious, they had considerable difficulty and strife, until at length the Lamanites, the wicked portion of the family, were smitten with a skin of blackness and became an idle and filthy people.

It also gives an account of their wars—the reign of their Kings and Judges—the prophecies of righteous and holy men who were among them, several of which have been fulfilled since the records have been found—their skill in architecture—their faith and knowledge of the truths of the gospel—the rending of the rocks on this land at the crucifixion of Jesus—and then gives a very interesting account of our Savior's appearing to the people on this continent after his resurrection at Jerusalem, agreeable to the saying of his. "I have other sheep which are not of this fold, them also, must I bring in"—his teachings to the people—his choosing a-

postles and establishing his kingdom after the same pattern he did on the old continent.

Mr. R. This is certainly new to me, but there is one very serious objection in the way, which I must have removed before I can believe the Book; and that is, if Christ established his church and kingdom on this continent how happens it that the Indians have no tradition of the fact, and are altogether unacquainted with the gospel?

Elder P. It is a question which naturally arises; and I think I shall, before I get through, be able to satisfy you why it is so. After Christ had established his church and sent forth his servants to proclaim the gospel, great success attended their labors, and the greater part of the people became obedient to the faith; true and undefiled religion flourished, and every blessing followed in its train. However, after sometime had elapsed, they began to be schisms in the church; prejudice and its attendant train of evils crept into their midst, until, finally, they began to fight one against the other—the Lamanites against the Nephites, until the Nephites were utterly destroyed from off the face of the land—the last man remaining was Moroni, in whose possession were the sacred records which had been handed down to him, and which he was commanded to hide up unto the Lord, in consequence of the wickedness of the Lamanites, who had not only derided the name of Christ, but sought the lives of all such as professed christianity. Consequently they were given up to a wicked and rebellious heart, and became willing instruments in the hands of Satan, and continued to wander in darkness, ignorance and superstition, until the present time, the degenerate and fallen sons of noble and worthy sires.

Mr. M. I have always thought that there had been a more enlightened people on this continent, than the present Indians. The remains of ancient buildings, monuments &c., are evident proofs on this point.

Mr. R. There can be no doubt on this subject. In the recent researches in Central America, the ruins of very large and splendid buildings have been found, but it does not necessarily follow that the Book of Mormon is true.

Elder P. By no means, but you will undoubtedly admit that it is circumstan-

cial evidence in its favor. Another thing I would observe is, that there is no correct account given of their descent, or their history—the world has been shrouded in darkness on these matters; but the Book of Mormon like the rising sun, eradicates the gloom, throws a flood of light on the history and proceedings of this people, and brings to light things which have been hid from generation to generation—contains many predictions respecting their restoration to righteousness, and again becoming a fair and delightful people. I cannot better express my ideas on this point than in the language of the hymn, which has been composed by one of our preachers, and which we sung a short time before you came. I will endeavor to repeat it.

Mr. M. No, Elder P., pray sing it again. I am sure Mr. and Mrs. R., will be pleased to hear it, the tune and hymn are beautiful.

Elder P. You and Mrs. M. will assist me then.

Mr. M. We will do our best.

O stop and tell m Red Man,
Who are ye? why you roam?
And how you get your living?
Have you no God;—no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints, and broaches,
He willingly replied:—

"I once was pleasant Ephraim,
When Jacob for me pray'd;
But oh! how blessings vanish,
When man from God has stray'd!

Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wander'd to and fro.

And long they've lived by hunting,
Instead of work and arts,
And so our race has dwindled
To idle Indian hearts.

Yet hope within us lingers,
As if the Spirit spoke:—
He'll come for your redemption,
And break your Gentile yoke:

And all your captive brothers,
From every clime shall come,

And quit their savage customs,
To live with God at home.

Then joy will fill our bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."
To be continued.

From the Gospel Reflector.

THE LOCATION OF ZION, OR THE NEW JERUSALEM.

The location of Zion or the New Jerusalem, is certainly a subject of importance, and well worth a candid investigation: for it is one that interested the prophets, and much the more it ought to interest every true believer of this remote age of the world; for according to the prophets it will be a place of refuge, and deliverance for the people of God when destruction comes upon the nations. Again, the Lord not only intends to gather all his people together in the last days, but he intends to prepare places for them to gather to. The city of Zion is said to be one of these places of gathering; therefore, it is of all importance that we should know where it will be located or established.

That there will be a city called Zion or the New Jerusalem, built, beautified, and prepared for the millennium is evident from all the prophets that have mentioned the work of God of the last days. We have in a brief manner touched upon this subject before; but the magnitude and importance of it is such, that we think that justice to it, requires us to give it a more extensive investigation.

That there was a Zion established at Jerusalem we do not wish to deny; but that has nothing to do with the one for the millennium. However, because some are unable to separate or distinguish it from the one for the Millennium, we will first show the difference between the two, and then proceed to examine the prophets with respect to the place of the location of the latter.

This Zion at Jerusalem was sometimes called the upper city, and it was detached from Jerusalem proper by a wall. Historians say that Jerusalem was founded by Melchisedek, then called Salem. Paul says Melchisedek was king of Salem. (See Heb. vii. 2.) Subsequently it was called Jerusalem; but whether or not Zion was founded by Melchisedek is not easy for us to determine; but one thing is certain, it was in existence in the days of David; for when he took Jerusalem from the Jebusites, it is said that he "took a strong hold of Zion; the same is the city of David."—2 Sam. v. 7. Many places in the inspired writings where Zion is mentioned, refer to this Zion at Jerusalem.—Isaiah speaking of this Zion says: "For the people shall dwell in Zion at Jerusalem."—Isa. lxxix. 19. Now if Isaiah had no idea of any other Zion; than the one at Jerusalem, why did he use the preposition at, as though there was another city called by the same name? Indeed he knew that the Lord would cause to be built another city of Zion, which should be a place of deliverance in the last days, which he saw in the vision established upon this land [America]; therefore, he used the preposition, "Zion

at Jerusalem," to designate the difference between it and the one of the last days upon another land. But says one, if the ancients knew that God would establish another Zion for the Millennium, why did they call the one at Jerusalem by that name? This is a thing that the scriptures in a measure leave in the dark; however, there is a foundation for an opinion, which we will give whether it is correct or not: Zion is a very ancient name, and signifies the pure in heart, or the place where the pure in heart dwell; and according to recent revelations which the Lord has given to his people, there was a Zion established in the days of Enoch wherein the church of the first-born dwelt; and perhaps, Paul alludes to this Zion of Enoch when he says: "But ye are come unto Mount Zion, and into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and the church of the first-born."—Hab. xii. 22, 23. The saints of the Antediluvian world, are the only ones that we can with propriety call the church of the first-born; but they and their Zion are in heaven; and Paul calls their Zion the city of God, and them the church of the first-born.

Now it is possible that when Melchizedek, or whoever founded Zion; when arranging the various districts, and suburbs of Jerusalem, called that district, or the upper city, which was so beautiful and elevated, "Mount Zion," out of respect to a former Zion, and because of the pureness of the name; the same as many name their children after eminent men, and those whom they in a particular manner respect. After David it was called "the city of David."

When Jerusalem is rebuilt, it is probable that this city of David, will also be built again; but not in fulfillment of the predictions of the prophets concerning the establishment of the latter-day Zion or the New Jerusalem; but in fulfillment of prophecy relating to the rebuilding of Jerusalem: for when it is built of course all its districts and suburbs will also be built. But we have said enough upon this part of the subject, and we hope that the reader will be able to designate the difference between the Zion which was at Jerusalem, and the one that the Lord shall cause to be built for the saints to gather to, and be a place of refuge and deliverance at the time that God will trouble the nations with his wrath.

This Zion of the last days, we believe will be located on the land of America; and indeed the prophets have said enough to establish this idea. David says: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the city of the great King. God is known in her palaces for a refuge."—"As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever."—Ps. xlviii. 2, 8. David evidently saw the situation of Zion, which he says is beautiful; at some other place besides Jerusalem, or he would not have said that it was on the sides of the North. Match this saying with what Isaiah says in the xviii. ch. of his prophecy; concerning a land [America] beyond the rivers of Ethiopia, and we learn: first, as Isaiah says, that this is the land where the Lord's church of the last days was to be

reared, and from whence the ambassadors of the Lord are to be sent to all nations, and where "the place of the name of the Lord of hosts, *the Mount Zion*" shall be established, to which the servants of God, or swift messengers to the nations shall bring a present unto the Lord of a people terrible from their beginning.—This proves that Zion is to be located in America. Second, that, according to David, it is to be on the sides of the North; consequently, on North America. David says in another place: "I will not give sleep to my eyes nor slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood."—"For the Lord hath chosen Zion: he hath desired it for his habitation."—Ps. cxxiii. 4, 13. It cannot be said in truth that Jerusalem was in the fields of the wood in David's time; therefore, we conclude that he had reference to some other place besides Jerusalem. Indeed, the interior of North America is interspersed with the fields of the woods, or in other words fields in the midst of the wilderness. Isaiah says: "Zion is a wilderness, Jerusalem a desolation."

We have before proved the Book of Mormon to be true; therefore, whatever it says upon this subject we consider as valid testimony.—Moroni writing the words of Ether says, page 650. "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the House of Israel, and the Jerusalem from whence Lehi should come; after it be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again and become a holy city of the Lord: and should be built up unto the House of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not: wherefore the remnant of the House of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."

As we have before mentioned the prophets have declared that there shall be deliverance for the saints in Mount Zion, and in Jerusalem; therefore, when we take all things into consideration, we discover that it is perfectly consistent with reason and the scriptures, for Zion to be built upon this continent: for this is a promised land to the tribe of Joseph, as much so as Canaan to the House of Israel. For instance, the Lord will establish a place of gathering upon this land, near the centre of the North division of the continent, which will be convenient for the House of Joseph that is upon this land to gather to, and also for many of the saints that are now scattered among the Gentile nations. And also he will cause the old

city of Jerusalem to be rebuilt, and the Jews to gather there. Thus there will be two central places of gathering, and deliverance. Zion, and Jerusalem, when spoken of as being the two great places of deliverance, are not synonymous: for Jerusalem and its suburbs when spoken of at a distance are all ranked under the one head; but the prophets speak of Zion as being established, and having stakes, or auxiliary cities. The city of David or Zion at Jerusalem was merely an auxiliary and not the principal. Isaiah places this matter beyond doubt, that Zion and Jerusalem are not synonymous; but on two separate lands. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Babel: for the Lord delighteth in thee, and thy land shall be married." It is said, Gen. x. 25, that in the days of Peleg the earth (not nation) was divided; it is also said, Gen. i. 9 that the waters were gathered together unto one place at the time of the creation; and of course the land was in one place; but it is manifest that there has been a great division, so much so that the earth has been divided into continents, which the bible says was done in the days of Peleg; but according to the prophet Isaiah, when the time of restoration comes, then this continent upon which Zion shall be built, shall re-unite with the eastern, and thus fulfill the saying, "thy land shall be married," or joined. But says the objectors, how can there be two places of gathering if Ezekiel's words are true? "And I will make them one nation upon the mountains of Israel; and one king shall be king to them all." We have before proved that the land of America is a promised land to the House of Joseph; therefore, the "mountains of Israel" are here as much so as in the land of Canaan. The idea is that the whole earth will be subjected to one form of government, and to one code of laws, and one king shall rule over them whether in America or in Asia.—But the two continents are to be united, and then it will be an easy thing for them to become one nation upon the mountains (not mountain) of Israel, and at the same time the tribe of Joseph and others dwell in Zion, and its vicinity upon this land, and the Jews in the land of Canaan, and one king rule over them all.

The following thrilling account of the self devotedness of the Jews, scarcely has its equal on the pages of history.—Although such a course must be condemned, it shows their attachment to their ancient religion, the God of their fathers, and also their abhorrence of the Romans. En.

Fall of Herodius—Machærus—Masada—Fate of Josephus—Agrippa—Berenice.

It might have been expected that all hopes of resistance, even among the most stubborn of the Jews, would have been buried under the ruins of the capital; that after the fall of Jerusalem, with such dreadful misery and carnage, every town would at once have opened its gates, and laid itself at the mercy of the irresistible conqueror. Yet, when Lucilius Bassus came to take the command of the Roman army, he found three strong fortresses still in arms—Herodion, Masada, and Machærus. Herodion immediately capitulated, but Machærus, beyond the Jordan, relying on its impregnable position, defied all the power of the enemy. Machærus stood on the summit of a lofty crag, surrounded on all sides by ravines of enormous depth, which could not easily be crossed, and could not possibly be filled up. One of these ravines, on the western side, ran down, a distance of nearly eight miles, to the Dead Sea. Those to the north and the south were less deep, but not less impassable: on the east the hollow was 175 feet to the bottom, beyond which arose a mountain which faced Machærus. The town had been built and strongly fortified by Alexander Jannæus, as a check upon the Arabian freebooters. It was a place of great beauty, as well as strength, adorned with noble palaces, and amply supplied with reservoirs of water. Bassus determined to form the siege on the eastern side; the garrison took possession of the citadel, and forced the strangers, who had taken refuge there from all quarters, to defend the lower town. Many fierce conflicts took place under the walls; the garrison sometimes surprising the enemy by the rapidity of their sallies: sometimes when the Romans were prepared for them, being repulsed with great loss. There happened to be a young man, named Eleazer, of remarkable activity and valour, who greatly distinguished himself in these attacks, being always the first to charge and the last to retreat, often by his single arm arresting the progress of the enemy, and allowing his routed compatriots time to make good their retreat. One day, after the battle was over, proudly confident in his prowess and in the terror of his arms, he remained alone without the gate, careless-

ly conversing with those on the wall. Rufus, an Egyptian, serving in the Roman army, a man of singular bodily strength, watched the opportunity, rushed on him, and bore him off, armour and all, to the Roman camp. Bassus ordered the captive to be stripped, and scourged in the sight of the besieged. At the sufferings of their brave champion the whole city set up a wild wailing. Bassus, when he saw the effect of his barbarous measure, ordered a cross to be erected, as if for the execution of the gallant youth. The lamentations in the city became more loud and general. Eleazer's family was powerful and numerous. Through their influence it was agreed to surrender the citadel, on condition that Eleazer's life should be spared. The strangers in the lower town attempted to cut their way through the posts of the besiegers; a few of the bravest succeeded; of those who remained, 1700 perished. The treaty with the garrison was honourably observed.

Bassus proceeded to surround the forest of Jarden, where a vast number of fugitives had taken refuge: they attempted to break through, but were repulsed, and 3000 put to the sword. During the course of these successes Bassus died, and Flavius Silva assumed the command in Palestine. Silva immediately marched against Masada, the only place which still held out. Masada was situated on the south-western side of the Dead Sea. Like the other hill fortresses of Palestine, it stood on a high rock, girt with precipitous chasms, the sides of which a goat could scarcely clamber. It was accessible only by two narrow and very difficult paths, from the east and from the west. On the east, a path, or rather a rocky stair, led up from the shore of the Dead Sea, called the Serpent, from its winding and circuitous course. It ran along the verge of frightful precipices, which made the head giddy to look down; it was necessary to climb step by step; if the foot slipped, instant death was inevitable. After winding in this manner nearly four miles, this path opened on a level space, on which Masada stood, in the midst of a small and highly cultivated plain of extraordinary beauty and fertility. The city was girt with a wall, nearly a mile in circuit. The wall was twenty-two feet high, fourteen broad, and had thirty-

seven lofty towers. Besides this wall, Masada had a strong and magnificent palace, with sixty towers, built by Herod, on the western cliff, and connected, by an underground way, with the citadel. The western ascent was commanded, in its narrowest part, by an impregnable tower.

The city was amply supplied with excellent water, and with provisions of all kinds, wine, oil, vegetables, and dates. According to the strange account of Josephus, the air of Masada was of such a temperature, that, although some of these fruits had been laid up for a hundred years, since the time of Herod, they were still sound and fresh. There were likewise armories, sufficient to supply 10,000 men with great stores of unwrought iron, brass, and lead. In fact, Masada had been the fortress which Herod the Great had always looked to as a place of security, either in case of foreign invasion, or the revolt of his own subjects. The town was now as strongly manned as fortified. Eleazer, the commander, was a descendant of Judas the Galilean, and inherited the principles of his ancestor in their sternest and most stubborn fanaticism. To yield to a foreign dominion was to him and his zealous associates the height of impiety: death was far preferable to a treacherous dereliction of the sovereignty of God. They acted, to the end, up to their lofty tenets.

Silva, having blockaded the town, so that none could make their escape, seized a point of rock, called the White Promontory, to the westward. There he erected his works, a mound, 350 feet high, and above that a second bank of enormous stones; and at length he brought a battering ram to bear upon the walls. After long resistance, a breach was made; but the besieged had run up another wall within, of great timbers laid parallel with each other, in two separate rows, the intervening space being filled with earth; this sort of double artificial wall was held together by transverse beams, and the more violently it was battered it became more solid and compact by the yielding of the earth.—Silva ordered his men to throw lighted brands upon it: the timbers speedily kindled, and the whole became a vast wall of fire. The north wind blew the flames into the faces of the besiegers, and the

Romans trembled for their own works and engines. On a sudden, the wind shifted to the south, the flames burned inwards, and the whole fell down, a heap of smouldering ashes. The Romans withdrew to their camp, to prepare for the attack on the next morning, and stationed strong and vigilant outposts to prevent the flight of the garrison. But Eleazer was not a man either himself to attempt flight or to permit others to follow so dastardly a course. He assembled his followers in the palace, and reminded them that the time was now come when they must vindicate to the utmost their lofty principles. God had evidently abandoned his people; the fall of Jerusalem, the ruin of the temple, too sadly proved this. The sudden change of the wind, on the day before, distinctly announced that they too were deserted by his protecting providence. Still it was better to fall into the hands of God, than of the Roman; and he proposed that they should set the city on fire, and perish together with their wives unviolated, their children yet free from captivity, on that noble funeral pile.

His men gazed on each other with wonder. Some were kindled at once with his enthusiasm; others thought of their wives and children, and tears were seen stealing slowly down their hardy cheeks.—Eleazar saw that they were wavering, and broke out in a higher and more splendid train. He spake of the immortality, the divinity of the soul; its joyful escape from its imprisonment in its mortal tenement. He appealed to the example of the Indians, who bear life as a burthen, and cheerfully throw it off. Perhaps with still greater effect he dwelt on the treatment of the conquered by the Romans, the abuse of women, the slavery of children, the murderous scenes in the amphitheatres. "Let us die," he ended, "unenlaved; let us depart from life in freedom with our wives and children.—This our law demands, this our wives and childrens entreat; God himself has driven us to this stern necessity; this the Romans dread above all things, lest we should disappoint them of their victory. Let us deny them the joy and triumph of seeing us subdued, and rather strike them with awe at our death, and with enforced admiration of our indomitable valour."

He was interrupted by the unanimous voice of the multitude, vying with each

other in eagerness to begin on the instant the work of self-devotion. On their intoxicated spirits no softer feelings had now the slightest effect. They embraced their wives, they kissed their children even with tears, and, at the moment, as though they had been the passive instruments of another's will, they stabbed them to the heart. Not a man declined the murderous office. But they thought that they should wrong the dead if they survived them many minutes. They hastily drew together their most valuable effects, and heaping them up, set fire to these sumptuous funeral piles. Then, ten men having been chosen by lot as the general executioners, the rest, one after another, still clasping the lifeless bodies of their wives and children, held up their necks to the blow. The ten then cast lots, nine fell by each other's hands, the last man, after he had carefully searched whether there was any more work for him to do, seized a lighted brand, set fire to the palace, and then with resolute and unflinching hand, drove the sword to his own heart.

One old woman, another female who was a relative of Eleazar and distinguished for her learning, and five children, who had crept into an underground cavern, were all that escaped; 900 perished. The next morning the Romans advanced to the wall in close array and with the greatest caution. They fixed the scaling ladders, mounted the wall, and rushed in. Not a human being appeared, all was solitude and silence, and the vestiges of fire all around, filled them with astonishment. They gave a shout as they were wont when they droye the battering ram, as if to startle the people from their hiding places. The two women and the five children came creeping forth. The Romans would not believe their story, till having partially extinguished the fire, they made their way into the palace, and, not without admiration, beheld this unexampled spectacle of self-devotion.

Elders Brigham Young, H. C. Kimball, John Taylor, G. A. Smith and R. Hadlock, have arrived at home in safety, after an arduous and interesting mission to Great Britain. The remainder of the Twelve are expected soon.

The accounts which they bring of the progress of truth are highly satisfactory.

TIMES AND SEASONS.**CITY OF NAUVOO,****THURSDAY, JULY 15, 1841.****IMPORTANT TO AGENTS.**

The agents of the Times and Seasons, will accept our grateful acknowledgments for the interest they have taken in its circulation, and we hope they will continue their exertions in so laudable a work until our little sheet shall have as great a circulation as any in the Union.

We would, also, say that they are authorized to act as agents for the "Nauvoo Ensign and Zarahemla Standard," a weekly newspaper, the prospectus of which you will find in this paper. We hope to enlist your services; and, that we may be sustained in our present undertakings, we are admonished to pursue a close business course. We therefore propose, that all those who do not pay in advance for the "Ensign & Standard" should give their notes payable in six or twelve months; we would suggest the following as a form:

\$ 184
Months after date I promise to pay D. C. Smith, or bearer, the sum of _____ dollars, for value received.

This course we are obliged to take in order to sustain our establishment—for if we do not pursue such a course we cannot expect to succeed.

When we commenced publishing the Times and Seasons, we endeavored to adhere to the cash system as much as possible, but notwithstanding all our care, we have more than five hundred dollars standing out in this state besides several hundred dollars in other states, and how it is to be collected we do not know. In the mean time we have to loan money at enormous interest, while sufficient is due us to meet all our demands, if it could only be obtained. We are not in the habit of demanding our subscribers for their arrears, neither do we like the trade, but if we should occasionally give them a gentle hint they must not find fault.

CELEBRATION OF INDEPENDENCE.

The anniversary of our National Independence was celebrated with due honors on the 3rd inst in this city. We never attended one where so much good feeling, unanimity, and pleasure was manifested

by all parties. We feel inadequate to do justice to the subject, and as it is expected that the proceedings will be given entire in the "Nauvoo Ensign," we shall, therefore, content ourselves by saying but little on the subject. Several distinguished citizens from different parts of the State were present, who expressed their great pleasure at the proceedings.

The Nauvoo Legion, appeared in its glory and presented a beautiful appearance, and will soon compare with the best military organization in the union. The day was warm but clear, the assembly of the fair sex, whose smiling countenances gave beauty to the scene, was delightful. We felt proud of our citizens and the Legion; they did themselves honor, and every one who witnessed the proceedings must award them the praise which is their due. We question whether such an assembly can be got together in any other part of the Union where the same sobriety, behavior and good feeling would prevail.

We think that the proceedings were calculated to remove any prejudice that might have been imbibed by any of our visitors, who were present on the occasion.

THE MORMONS—ARREST OF JO. SMITH.

By the annexed extract of a private letter from a highly respectable gentleman residing near the Mormon city (Nauvoo,) it appears that the scenes which a few months since were enacted in Missouri, are in danger of being repeated in Iowa. There is a tract of 120,000 acres of beautiful land lying directly opposite the Mormon settlement on the Mississippi River. This Tract was given to the Half Breeds of the Sac and Fox Nations by the United States, and has been purchased from them by the whites. Proceedings have been had in the Equity Court of Iowa to partition these lands, and Commissioners appointed by the Court to survey and divide them among the lawful claimants. Some months since the title being then unsettled, Jo. Smith received a revelation from God to the ef-

fect that the Latter Day Saints should go in and possess this fair land, and enjoy the fruits thereof. Accordingly there are said to be now about 2000 of these people residing on said lands, who claim by the highest possible title,—a title direct from the Creator; and they seem determined to set all human decrees at defiance. In addition to despoiling the lands of much valuable timber, they now forbid the Commissioners and Surveyors, on pain of death, to attempt a survey and partition. The arrest of their leader, it is to be hoped, will prevent the execution of their threat.

Extract of a Letter from the vicinity of Nauvoo.—"The excitement on both sides of the river against the Mormons is increasing very fast. The conduct of Jo. Smith and the other leaders, is such as no community of *white men* can tolerate. It is the entire absence of all moral and religious principle, that renders them so obnoxious to the Gentiles of all denominations, wherever they reside.

"Jo Smith was yesterday arrested, between Nauvoo and Quincy, by the authorities of Illinois, on a requisition from the Governor of Missouri. May justice be meted out to him for his villiany.

"Martin Harris, who was one of the witnesses to the Book of Mormon, and who has been for some time lecturing in Illinois against the Mormons, was found dead last week, having been shot through the head. He was no doubt murdered."

The above we copy from the New York Journal of Commerce, and which has been copied in many of the eastern papers.

It is an old adage that persons should go from home to hear news, but in this age of rail roads and steam boats we are privileged to hear sufficient while remaining at home.

According to the above article the Mormons must be a lawless banditti, a set of desperadoes. But what are the facts?—Let our neighbors who are not connected with the church, who mingle in our society and are acquainted with our proceedings and movements, let them speak out; and they will with us deny the false and malicious statements which have been palmed upon the Journal of Commerce, and

which has been seized upon with avidity by those who seek our overthrow.

The correspondent of the Journal of Commerce was aware that such things would not gain credence here, but knowing the gullibility of the eastern press, he was satisfied they would swallow his lies.

Now, we would say, that the entire statement, with the exception of the arrest of Joseph Smith, is a tissue of lies, got up by a malignant and depraved heart for the worst and most diabolical purpose, and when we read it we could not but blush for humanity.

We pretend to no claim to any land, but what is according to the law and constitution of the United States.

The statement with regard to the murder of Martin Harris, is the climax of iniquity, and gives evidence of corruption the most foul, and a heart as black as sin and the devil can make it. It is utterly false!

These are the weapons that are used by our enemies to stop the march of truth, to raise prejudice in the minds of the people and to bring upon us the wrath and indignation of a people who know nothing respecting us, save what they learn through the medium of a corrupt press.

Ye editors of newspapers, who ought to be the lights of the land, and communicate truth and correct intelligence, particularly on matters which concern the peace and safety of your fellow man, we ask you, if there is any sense of justice remaining—a latent spark of humanity quivering in your bosoms—if moral honesty and virtue are yet lingering in your midst, before they take their final flight, to contradict these cruel and false statements.

We ask no right, no privilege, no immunity, but what the constitution guarantees to all its citizens, and we hold ourselves at all times amenable to the laws of the land for our conduct. This we call upon the most fastidious to deny.

DEA
Salm
enate,
section
so mor
ut his
contin
time to
umber
aid the
ence-
own-
ished
to this
oor, t
used, a
gain a
cremen
White
iving
ance of
or their
moors
porce o
and lon
y all v
maintain
The p
armed
orning
his e
which
and un
ing two
nd of t
two in
ortonal
ared hi
e mov
breath u
ing wh
We a
City Co
owing,
Mayor,
City of
Genl
It be

DEATH OF SENATOR LITTLE.

Simey H. Little Esq. the pride of the Senate, the ornament of the Bar, the affectionate husband and tender parent is no more! His career on earth is done, but his memory will long survive and continue to be fresh and blooming for time to come, and will be worthy to be numbered among the names of those who laid the plan for our national independence. He has long been favorably known as an eminent statesman, a distinguished Lawyer, a valuable citizen; and to this community, as the friend of the poor, the protector of the injured and abused, and for his valuable endeavors in again securing them the privileges of freemen.

While we would mourn with his surviving relatives and extensive acquaintance of friends, we would remind them, for their consolation, of his glorious and honorable career, which must ever be a source of comfort to their afflicted hearts; and long will his memory be cherished by all who had the pleasure of his acquaintance.

The particulars of his death we are informed were as follows: On Sunday morning last, he took his children with him in his carriage riding; when the horse which he was driving, became restive, and unmanageable, he succeeded in getting two of his children out of the hind end of the carriage, and took the other two in his arms and sprang out; but unfortunately fell upon his head, which injured him so severely that he never spoke or moved afterwards, he continued to breathe until four o'clock on Monday morning when he expired.

We are glad to see the action of the City Council on this subject. The following, recommended by his honor the Mayor, was carried unanimously.

City of Nauvoo, Ill., July 12th, A.D. 1841.

Gentlemen of the City Council;

Aldermen and Councillors:—

It becomes my duty, as your Chief

Magistrate, to communicate to you one of the most afflictive dispensations of Divine Providence with which this city and county has ever been visited—I allude to the untimely death of our distinguished and patriotic Senator—Hon. SIMEY H. LITTLE—than whom no man was more deservedly popular, or more faithful in the discharge of every public trust confided to his care. In this great calamity, this unexpected and most painful bereavement, the Whig party have lost a faithful friend and able advocate, and the Democratic an honorable opponent—one who stood high in the affections of this people, honored and beloved by all good men. As a feeble testimonial of our high regard, and great respect, for his public services and private virtues, as a statesman and citizen, I would recommend that this council cause Sunday, the 18th inst., to be set apart throughout this city as a day of *public fasting, humiliation, and prayer*. On this occasion we should "mourn with those who mourn, and weep with those who weep."

JOHN C. BENNETT, Mayor.

DIED—In Newbery Pike co. Ill. on the 16th of July last Polly wife of Lucius Howland aged 51 years, after a short illness of five weeks. She had been a member of the church of Jesus Christ of Latter Day Saints, nine years and six months, and died in the full triumph of faith—She has left a husband and nine children to lament her loss.

—On the 28th of March last, in Pike co, Ill. Electa Penelope, wife of Hawkins Judd, aged 27 years—She had been a member of this church upwards of eight years. Before her death she expressed a great desire to depart and be with Christ.

In this city on the 10th inst. aged 49 years, Thomas Smith, late of Clitheroe, Lancaster, England.

In this city on the first inst. aged 24 years, Diana, daughter of the above Thos. Smith.

On the 20th of May last between this place and New Orleans on the Steam Boat Gen. Pratte, Betty consort of the above Thomas Smith.

They bore these afflictions with patience and slept in a sure and certain hope of a glorious resurrection unto eternal life.

"The memory of the just is blessed."

POETRY.

For the Times and Seasons.

BY J. H. JOHNSON.

"The wise shall understand."—Daniel.

Amazed with wonder! I look round
 To see most people of our day,
 Reject the glorious gospel sound,
 Because the simple turn away,
 Or does it prove there is no time,
 Because some watches will not go?
 But does it prove there is no crime
 Because not punished here below?
 Or can it prove no gems remain,
 Because some fools, throw their's away?
 Or can it prove no king can reign
 Because some subjects wont obey?
 Or prove the gospel was not true
 Because old Paul the Saints could kill?
 Because the Jews its author slew,
 And now reject their Saviour still?
 Or prove that Christ was not the Lord
 Because that Peter cursed and swore?
 Or Book of Mormon not his word
 Because denied, by Oliver?
 Or prove, that Joseph Smith is false
 Because apostates say tis so?
 Or prove that God, no man exalts
 Because from priests such doctrines flow?
 O, no! the wise will surely say;
 No proof unto the man that's wise,
 Then O! dig deep, ye wise to-day;
 And soon the truth will be your prize.
 Not like the fool who chanc'd to see,
 The Saint forsake his heavenly course,
 And turn to sin and vanity—
 Then cries your "scheme is all a farce."

For the Times and Seasons.

P S A L M.

BY

MISS E. R. SNOW.

Praise the Lord O my soul: Praise him all
 ye sons and daughters of Zion.

Let us sing unto him a new song: let us
 sing of his marvellous doings in the last days.

He is the same yesterday, to-day and forever;
 therefore I will praise him for what my eyes
 have seen, and my ears have heard.

He hath opened the fountain of knowledge:
 he hath unlock'd the treasures of wisdom and
 understanding.

He hath brought to pass that which he spake
 by the mouth of his ancient prophets: yea, he
 hath caused truth to "spring up out of the
 earth, and righteousness to look down from
 heaven."

In ancient time he call'd his servant David
 from the sheep-fold to preside over the nation of

Israel; yea, from a tender of flocks did he raise
 him to the sovereignty of his covenant people.

He call'd Elijah from the occupation of hus-
 bandry, even when "ploughing in the field with
 twelve yoke of oxen;" to be a prophet in Israel:

Yea by the hand of Elijah, was he anointed
 to the office of his calling, even to proclaim the
 word of the Lord—to declare the counsels of the
 Most High to the people.

In these last days the Lord hath call'd his
 servant Joseph—the son of an husbandman; to
 be a prophet and a teacher: yea, to be a mighty
 instrument in rolling forward and establishing
 that kingdom which "shall fill the whole earth."

The Lord hath spoken to him from the heav-
 ens—he hath instructed him thro' the ministra-
 tion of angels—he hath taught him by the pow-
 er of the holy spirit.

He hath opened the heavens, he hath rent
 the veil thereof, before his face—he hath spread
 the visions of eternity in his presence—he hath
 drawn aside the curtain of futurity and showed
 unto his servant things to come.

He hath anointed him with the oil of under-
 standing, and instructed him in the great mys-
 teries of the kingdom of heaven; even those
 "mysterics which have been hid from ages and
 from generations."

Rejoice all ye Saints of the Lord and listen
 to the instructions of his prophet—be careful to
 depart from evil—let your hearts be pure for
 the great day of the Lord approaches.

He will perform a speedy work upon the
 earth—he will cut it short in righteousness—he
 will not suffer his word to perish.

Therefore, let the nations be wise—let the
 great ones of the earth receive counsel; let the
 honest in heart prepare and gather even unto
 Zion:

For "the earth shall reel to and fro like a
 drunken man," yea, she shall groan because of
 iniquity which is already increasing heavily
 upon her.

But "Zion shall be redeem'd with judgment,
 and her converts with righteousness"—the na-
 tions of the earth will honor her—the glory of
 the Lord will encompass her round about; and
 his praises will be heard in her midst.

COMMUNICATIONS.

Manchester, April 17th 1841.

DEAR BRO. JOSEPH:—

Once more I take my pen
 to write a few lines to you; most gladly
 would I embrace the opportunity of a per-
 sonal interview with you, did it offer; but
 vain is the indulgence of such thoughts
 at present.

You will undoubtedly have learned that I sailed from New York on the 13th of February, and landed in Liverpool on the 3rd of March following. We had a good passage but a rough one—I have learned that the rougher the voyage, the sooner we arrive at our destined port.—Something so is the voyage of life. To meet once more with the Twelve, brought fresh to mind, many scenes of by-gone time; and caused my heart to swell with gratitude to Him whose providential care has preserved and restored me to the embraces of that honorable body. Let the name of Jehovah be forever praised for his condescending mercy towards my brethren; and more particularly towards me.

I have sent a little present to you and brother Hyrum, by Elder Kimball. He will hand it to my wife, and she will give it to you. It is only a little token, that I have not forgotten you; for when we were sick, you took us in. I hope you will accept it, with the best wishes, and grateful acknowledgments of an absent friend and brother.

In my last to you, from New York, I requested you to write me a letter about the propriety of going on without Elder Page and direct it to Manchester in this country. But I feel perfectly justified at present in doing as I have; and I calculate to hasten on, just as soon as the brethren sail for America. Yet I should be extremely glad to hear from you at any time, and shall be happy to abide by your advice and counsel. But if I hear nothing from you to the contrary, I shall if the Lord will, hasten on as fast as possible without him. I have been greeted with a hearty welcome in this country by the saints where we were acquainted, I do assure you.

I can assure you, that although you are a stranger here in one sense, yet your name is engraven as with an iron pen, upon the tablet of many warm and affectionate hearts—and it is my faith and prayer that you may be delivered from the snares and violence of wicked men—Your days many on the earth,—and your name embalmed in the memory of the just forever. And in all your blessings I hope and trust Sister Emma will be a happy partaker.

I wish all the saints every good thing that I can think of, and hope they will pray for me that I may have power to

“lay the foundation of Jerusalem,” and return again to them. I do not feel at all disheartened at the prospect of going alone. I fully believe that the Lord will open my way before me. I trust that I shall have your faith and prayers, which I most earnestly desire. I should ask you to write me, but I cannot tell you where to direct, for I know not where I may be.

I hasten to a close, by saying, may the Lord bless and prosper you; and the saints and kingdom over which you are made a steward, and preserve you and me spotless until we meet again.

Farewell!

ORSON HYDE.

PRES'T. J. SMITH.

For the Times and Seasons.

ROMZ, N. Y. June 11, 1841.

Dear Brethren in the New Covenant.—Having an hour or two's leisure this morning, and feeling it my duty to inform my brethren, the presidents of my quorum; and also the saints where I am, and what I am doing, and also, what I have been doing since I last wrote; I will, therefore, give you a short history of my labors since last fall; and if you should think the same worthy a place in the columns of your very valuable paper you are at liberty to insert it. The first of last September, Elder James Burnham, one of the seventy, called on me at Hamilton, Madison county, N. Y., and informed me that, I was requested in company with some ten or more of our quorum, to meet at the City of New York, on the 30th of the same month, and go to England; and asked me if I could go. I told him if it was the will of God, I could and would go; and notwithstanding I had not the first *semine* in my pocket towards defraying the expenses of so great a mission, and my family, which consisted of my wife and five children to leave behind, who at that time had not where to lay their heads, and unprovided for food and raiment, yet through the goodness and bounty of our heavenly Father, in his kindness to me, on the 20th of September, 1840, at 5 o'clock, in the morning, I found myself on the wharf at the City of New-York, (having visited in the twenty previous days,) several branches of the the Churches of Jesus Christ of the Latter Day Saints, residing in the counties of Otsego, Oneida and Lewis; and removed my family some fifty-five or sixty miles in the time, and provided for them, and for myself, for my mission. I must now return to New-York. I attended the Saints meeting in Spring street, in the morning, and was invited, (it being Sunday,) to speak to the people in the afternoon, and evening, which I did, as the Lord gave ability, and then, told the people of that place, that if they desired to see me at their respective residences, I should feel happy to wait on them, if they would send their address to me, &c. In a few days I received an invitation from a popular physician of the City to wait on him; which I did, in company with Br. Burnham, at his residence. The doctor,

asked many questions which were answered to his satisfaction, and before I returned from England he obeyed the gospel, with many others in the city. I tarried in, and about the city until the 7th of October, preaching almost daily, in Spring street, and the Military Hall, in the Bowry, and other places, in different parts of the city, which were well attended, and the people gave good heed to the word, while the Saints were refreshed in spirit, and blessed. I must say, I was never more cordially received, and I pray God, in the name of Jesus Christ, to reward them. I have reason to believe that there was much good seed, sown, in that place while I was there. On the 7th of October, in company with elders James Burnham and Levi Richards, I went on board the ship George Washington, Capt. Buras, and that day went to sea, and after a rough passage of 25 days, found ourselves in the port of Liverpool, England. We immediately proceeded to Manchester, and after having refreshed ourselves with the brethren, and preaching a few times; we met in Council with elder B. Young, W. Richards, H. C. Kimball, P. P. Pratt, of the twelve elders—Levi Richards, Snow and Burnham and myself; where it was decided that I should go to Glasgow, Scotland, and Br. Burnham, to N. Wales, &c.

I immediately proceeded to Liverpool where I found elder John Taylor, one of the Twelve, who had just returned from the Isle of Man, and wished me to go and take his place, as he was wanted in other places very much. I told him, if the Twelve were willing, I had no objections to do so, he then wrote to Manchester, and obtained the approbation of the Twelve to that effect, and I preached several times in the city, while I was there, (and while I was in Manchester, I went out to Oldham, about 8 miles distant, and preached twice and opened the door for baptism, whereupon seven men gave their names for baptism,) why I speak of this, is to show to my countrymen that Englishmen, are more willing to obey the gospel, when they are convinced of the truth, than many even of my own countrymen. I went to the Isle of Man, where I arrived the 16th day of November, in the town of Douglas, and where I found elder Hiram Clark, and he took the country, and I the town, and we commenced our labors, and the 25th of December, (met the brethren who had been baptized while I was there, and who had been baptized before I went there,) in Douglas at the house of br. John Cowell's where we organized a branch of the Church, called the Church of the Isle of Man; and ordained br. John Barnes, presiding elder, and br. John Mills, teacher, and appointed a clerk by the voice of the branch; the branch then numbered about 40 members. Elder Clark tarried until January 8th, when he took leave of the sweet little island for Liverpool and I tarried preaching in the town of Douglas, and in the country, occasionally and baptizing until the 16th of February, when I took leave for Liverpool to prepare for home. The people of the Isle, treated me very kindly indeed; and I feel in duty bound to say, of brother John Cowell's people, where I boarded, that I never was treated more tenderly, and with more respect, than at their house, I had a large room well furnished, and a bedroom adjoining as well furnished allotted to me, and my brethren: where

our meals were served up four times a day, (which is customary in that country,) and every attention paid to us that we could wish for, at a very moderate price; (may the Lord reward them four-fold.

When I left the Isle, the Church numbered about 70 in good standing; I tarried at Liverpool until the 4th of March, preaching and visiting the brethren from house to house, while the work continued to roll forth gathering in souls continually. I attended several blessing meetings, while I was in Liverpool, in company with elders Brigham Young, John Taylor and Willard Richards and others, which was great satisfaction to me. Those meetings were attended as follows: a feast was prepared at a private house, and several brethren invited to attend, and after refreshment the meeting was opened by singing and prayer: then the patriarch (elder Peter Mellen), laid hands upon the head of a brother, or sister as the case might be, and pronounced a sentence, at a time, and his scribe (elder — Whitehead), wrote the same: all things were conducted with decorum, while the spirit of the Lord came down upon us in mighty power.

On the 4th day of March, I sailed from Liverpool, for New-York, on board the ship Oswego, of Boston. Capt. David Wood, a christian and a gentleman, with about 280 passengers, and I had not been on board long before it was surmised that I was a minister, and I was invited to speak to the people, which I did having an invitation by the Captain, so to do. The people many of them were well pleased and wished me to continue to preach during the voyage, which I did as the Lord gave ability. 3 Priests of the Methodist order were on board, and preached several times, and began to feel quite uneasy, finally challenged me to debate with them, I told them I was not fond of controversy, and declined; but they gave notice to the passengers after we arrived near Sandyhook, that they was going to up set what I had preached, and show that it was unscriptural, &c. Accordingly at 7 in the evening the people came together in the second cabin, when a chairman was chosen, and one of the priests arose and talked one hour, in endeavoring to show the people that the gospel as I had preached it to them was not true: I then told the people I did not know what to say as my principles had not been attacked in any shape whatever, but as they insisted upon my speaking I did so for an hour, reviewing my lectures by scripture. The preacher then spoke a half hour, and I a half hour, and then 15 minutes a piece, until 11 o'clock, at which time, I asked him why he had not quoted one scripture if no more (to support his assertions if he could), instead of quoting mens comment; to which he replied, there were so many texts of scripture to prove his doctrine, that he could not quote all of them, in one night, so he thought he would not quote any, you may guess whether the people laughed him to scorn or not. It was then moved and seconded, that Mr. Blakeslee, had sustained his doctrine in every particular; and the motion was about to be put, but I objected to it, and told the passengers I thought it would be best to leave it with them, for I did not feel as though I had obtained a victory, as they all must see that I had been (as it were), playing

alone, so there I left the poor prier's. On the 16th day of April, I landed in New-York, where the Saints were glad to see me and I was glad to see them, and at which place I found elder G. W. Harris, and was requested by him to assist him in his mission. I tarried in New-York, preaching as usual, until May 6th, I took leave for home, and overtook elder Harris in Rome, and have continued with him ever since, until the night before last. We have been blessed abundantly, in obtaining funds for the Temple, and Nauvoo House. Mr. Harris is a man of God depend upon it.

J. BLAKESLEE.

A list of receipts by letter for the second volume of the Times and Seasons, during the third quarter.

Nathaniel Thomas, Rochester, Ill. \$1 00

John T. Moore, Esq., Georgetown, Mississippi, 2 00

Philip L. Cadding, Concord, Mich. 2 00

Sophia Playfair, Perth, U. C. 1 00

Alexander Robbins, West Brewster, Mass., 2 00

H. Barber & Bently, Gustavus, O. 2 00

Gamaliel Grover, Andover, O. 2 00

J. Parker, Littleton Village, N. H. 1 00

Edward Foster, Landoff, N. H. 1 00

Olive Richardson, Lisbon Village, New-Hampshire, 1 00

A. Garnsey, Franconia Village, do. 1 00

Haman Amy, East Lyman, do. 1 00

E. Demarest, Elmira, N. Y. 2 00

G. G. Guinand, Mount Sterling, Ia., 2 00

Amos W. Condit, Sunberry, O. 2 00

C. Lindenberger, Centre P. O. Delaware county, Ohio. 2 00

Elisha Collins, Plattsburgh, N. Y. 2 00

W. Bristol, Lawrence, do. 2 00

E. Bristol, Willsborough, do. 2 00

Z. Adams, Postville, Ill. 1 00

John Harauth, Cincinnati, O. 1 00

George Hunter, do. 1 00

E. G. Terrill, New-Orleans, La. 5 00

James Nunan, Toronto, U. C. 2 00

Stephen Post, Centerville, Pa. 1 00

James Gifford, Waterville, N. Y. 1 00

David Routson, Finley, Ohio. 2 00

Wm. Moore, Victor, N. Y. 1 00

E. M. Fuller, Saratoga, do. 1 00

Charles Sprague, Chenango Forks, New-York, 4 00

Ralph Jackson, Ladigo, Ala. (\$250 for books), 5 00

Miles Wheaton, Chester, Ill., 1 00

Spencer Cove, West Niles, N. Y. 1 00

William Nelson, do. do. 1 00

C. M. Mosman, do. do. 1 00

James Brinkerhoff, do. do. 1 00

Frederick Durger, do. do. 1 00

Clark Lewis, Springdale, Ohio, 1 00

John Lowvil, Walnut Hill, do. 1 00

Robert Sphares, Springdale, do. 1 00

Samuel Eggleston, Kelloggsville, New-York, 1 00

L. R. Foster, New-York City, 60 00

do. do. 50 00

Abijah Crane, Medfield, Mass., 2 00

L. Van Buren, Madison, Ia. 1 00

J. H. Worthington, Canaan, O. 2 00

Orson Cook, Kent, Mich., 1 00

S. Ware, Cincinnati, O. 2 00

Joel Ricks, Edwardsville, Ill., 3 00

Roxena Repshire, Springfield, do. 1 00

Joseph Smoot, City of Baltimore, Maryland, 2 00

The High council of the church of Jesus Christ of Latter Day Saints in Iowa, take this method to inform the public, that they do not hold themselves responsible for any doctrines taught by Henry Jackson as they have no evidence of his standing in the church.

JOHN SMITH, Pres't.

Zarahemla, July 12th, 1841.

HYMENIAL.

MARRIED—In this city on the 11th instant by Elder L. N. Scovil Mr. Calvin Reed to Miss Mary Curtis both of this city.

The above happy pair will receive our warmest thanks, for remembering us in their change of condition. We hope that they may glide through this stormy world, with all the pleasure that can be found in the Hymenial state.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the 'Times and Seasons,' will issue, about the first of August next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the low scurrility and personal abuse, resorted to by many of the conductors of Public Journals; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field; and will, without respect to party, award to every individual, of whom he may have occasion to speak, the true reward of merit, without prejudice or restraint.